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BOOK NOTICE.

Boehmische Korallen aus der Goetterwelt: Folkloristische Boerse-berichte vom Goetter-und Mythenmarkte. Von Friedrich S. Krauss. (His temporibus satiram scribere non difficile.) Wien, 1893. Verlag der Gebrueder Rubinstein (vii Neubaug, 29). Druck von Philipp & Kramer, Wien. 8vo, pp. viii-147.

The title of this latest work of Dr. Krauss, the distinguished Slavic ethnologist, requires some explanation for western readers. "Bohemian corals" is a term used in Austria to designate brass beads, trumpery jewelry, and other things of deceptive value, about equivalent to that of our own wooden nutmegs. In this book of about 150 pages the doctor has turned aside from his usual labor of love in elucidating the rich folklore and epic traditions of Servia and Croatia to produce one of the bitterest satires it has been our fortune to read for a long time. To those who know the conditions under which Krauss and other gifted men of his race exist in Europe the reasons for much of this bitterness are not hard to understand.

In the first part he discusses at length several philologic "corals." Among others he tells us of a learned professor whose ambition it was to produce a monumental dictionary of the South Slavic dialects, and who was accustomed to make every casual stranger from an out-of-the-way district stand and deliver whatever he had in the way of obscure words or phrases. On one occasion he got hold of the doctor's servant and, according to his usual method, set him down before a bottle of wine, reinforced by fifty kreutzers, and called upon him for "uncommon words." Thus importuned, the rascal, as he himself afterward boasted, set his brains to work to "invent such words as never were heard," and when the doctor afterward visited the professor he found him in ecstasies over having obtained "sixteen entirely new words in a single hour!"

Another instance is that of a Gallo-Roman figure bearing for an inscription the single word *Encina*, which for some time was the subject of learned controversy among French savants. One asserted that it represented the Gallic god of death, while another proved by

the inscription that it was instead an image of the deity of fate or necessity, and bolstered up his opinion with philologic roots and analogies and rules for consonantal changes, from Sanskrit down to Cornish, to the extent of several pages, until it was discovered that the antique was modern, and that the mysterious inscription was simply the name of the maker, who did business at 56 Boulevard Montparnasse, in Paris.

The rest of the book is largely taken up with a sarcastic criticism of an "Introduction to the History of Slavic Literature," by Dr. Gregor Krek, professor of Slavic philology in the University of Graz. The professor, partly, it seems, from personal animus, had passed strictures upon some of the doctor's earlier works in the same field, and the doctor retaliates by dissecting his book from end to end, challenging not only his acquaintance with Slavic mythology, but also his knowledge of the languages involved.

Incidentally he gives us some curious etymologies of geographic or national nicknames. In Servia the Germans are called *Wasokter*, from *Was sagt er*, "What does he say!" the expression most frequently heard from the Germans when addressed in the strange language of the country. The German-American Jews know the Irish as Bezimer, or "egg people," from the fact that their German name *Irlaender* suggests *Eierland*, or "egg land." In the same way Slavonia and Croatia are sometimes known as *Schweine-land*, or "hog land," from a misconception of the meaning of *Sauland*, an earlier name for that region, from its proximity to the river Sau or Save. This reminds one of the process by which the Spanish Rio de las Animas Perdidas became the French Rivière Purgatoire and finally the American "Picketwire."

JAMES MOONEY.

"PIN-WELLS AND RAG-BUSHES."—In a paper on this subject, read before the British Association by E. Sidney Hartland, it was suggested that the object of the usages was union with the divinity, to be achieved by the perpetual contact with the god of some article identified with the worshipper.